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LIBERAL CHRISTIANITY

The Story of Pentecost

THE BIBLE is a record of historic fact and human experience. It is more than that; it is the foundation of the Christian religion, and as such is one of the primary sources of religious revelation in the world. But that revelation is founded upon historic fact mediated through human experience. Where the fact begins and ends within the human experience it is difficult to say; the decision will probably be made by what one believes about the Bible. About certain incidents, however, contemporary man is forced to ask certain questions. What happened for instance at Pentecost? The account in Acts cannot be accepted by contemporary man. He knows nothing whatever of the possibility of a "sound" coming from "heaven"—"as of a rushing mighty wind", and filling a whole house, and the house alone. He cannot begin to think—in a literal sense—of this sound carrying the Holy Spirit with it, or intimating its existence. It is impossible—unless he does so in a totally uncritical Christian tradition—to think of this sound attracting, in Jerusalem, Jews "from every nation under heaven", and the apostles, uneducated craftsmen and fishermen, suddenly being able to make fervent, eloquent speeches in foreign tongues. All this is totally outside the range of modern knowledge, and consequently the modern Christian is impelled, by the force of his own experience, to make some distinction between what actually happened at the first preaching of the Christian religion and the description of it in the Bible. In the description he will probably catch the accents of a religious faith speaking across the centuries, and no account of actual fact.

It would be wrong and foolish to accept the story of Pentecost as literally true; at the same time it would be just as wrong and foolish to dismiss it as "legend"; if by that word is meant something outside the range of rational intelligence. Human experience, two thousand years ago, was using certain symbols to describe the nature of a certain event—the first preaching of the Christian religion. And if the symbols do not belong to modern knowledge; and if the event in terms of fact can never be known, nevertheless contemporary man can respond to the human experience, the passionate appraisal of the foundation of a religion.

The Task of Liberal Christianity

Religion, like every other spiritual experience of man, has to be understood through symbols. Music uses its own symbols for conveying its own intangible truths, so does poetry. The religious truths of the Bible are conveyed through symbols; but, since religion is lived as well as inwardly experienced, the symbols are inevitably involved in actual human fact. Jesus Christ, for the Christian, is the supreme fact in the Bible. He is not a symbol but a life. However, since around him was gathered the passion of a religion, his life was conveyed to the future through religious imagery. Unless certain accounts recorded of him are taken literally—and they cannot be—then his life must be understood through the symbols of those who created the records. The story of the Virgin Birth; the Transfiguration; and—for many—the story of the Resurrection; each is a symbolic description of human experience woven around a life made central for religion. It is probable that nothing would be known today of the life of Jesus, merely as an ethical teacher, if that life had not been preserved in religious imagery. As in the story of Pentecost, so in the life of Jesus, fact is interwoven with human experience; and in many instances it is difficult to know where the one begins and the other ends.

Liberal Christianity very rightly destroyed that ancient imagery, but Liberal Christianity has been at fault in trying to interpret Christianity merely through an ethical Jesus. Christianity never was that and never can be that. Religion never was merely ethics and never can be. Liberal Christianity, very rightly, denied the historicity of the symbols; the Virgin Birth to Liberal Christians never was a fact, neither was the Transfiguration, neither—most certainly in the way it is recorded—was the Resurrection. But once these symbols had been disclosed merely as symbols (and others like them), Liberal Christianity never understood the task that lay ahead. Man does not live by ethics alone; he lives by making the Divine apparent to his own spirit. He has to create familiar intuitions of the soul whereby profound truths and experiences become familiar to him. He cannot live in a void of ethics, and, in religion, with the abstract use of the term God.

The New Way

Liberal Christianity should consider the way in which the symbols of the past have become inadequate for it, for in that way its future task may become clearer. The symbols of the past have become inadequate through a new experience of God. The past symbols do not illuminate or explain that experience. The knowledge of God today is found for many through what, for them, is real—a new understanding of the historic process, of man's place in the universe in relation with other men; a passion for truth; a desire to live with a scientific revelation of the world inconceivable in the past. Religion is always creative; if it is not that it is not itself; and contemporary man is forced to create his own approach to God, through experiences that are real to him. Liberal Christianity, if it is not a mere shadow of traditional Christianity, is living with a new experience of God, new in the sense that it is not mediated through symbols of the past. The task of Liberal Christianity is to make clear to itself, in all humility and submission, what exactly this new experience is. It is known; it is known already as a new experience; the testing point is submission to it, and service to it, conducted with the passion that all perceived religion should call forth.

Liberal Christianity is Unitarianism in the sense that it lives with a direct apprehension of the presence of God. It does not feel the need for any mystical mediation such as indicated by the phrase "through Jesus Christ our Lord". Its sources of mediation are those fundamental modern experiences already mentioned. Through these, and countless others like them, it can create its own symbols of religion.

These, when created, do not destroy the old, they make the old significant in a new way.

THE IDEALISTS

By Eric Glasgow

THE CRITICISM that Unitarians are extremists is so common and so effective that it is important to consider how it arises and what justification it has. Several factors combine to make it plausible. Most pervasive, perhaps, is the limitation in perspective which comes from failure to recognise the underlying assumptions of what may be called the main stream of the Christian tradition. The norm from which deviation is assessed is selected in too arbitrary a manner, and identified too readily with the accumulated outcome, in one particular civilisation, of political expediency, timorous ambiguity, and massive acquiescence. Judged from this very unidealistic angle, Unitarianism may seem to be the limit, perhaps in more senses than one; its Protestant logic, issuing in equality and freedom, may seem to have carried it to the very circumference of religious activity in England, where it stands aloof and rather lovely in its devotion to the Reformation.

Thus it becomes very easy to dismiss Unitarians as extremists, since they differ in doctrine as well as administration from established Christianity. The fallacy of such a condemnation lies in the narrowness of its religious outlook. View Christianity for a moment, as only part, and by no means the largest part, of the total religious experience of mankind, and it is orthodoxy rather than Unitarianism which stands at the extreme. It is orthodoxy which is exclusive, separatist and dissident, and Unitarianism which brings together, as a central movement of comprehension and conciliation, the rival claims of Christianity, Islam, Buddhism and the other products of the distinctive insight of the East.

The more I think of our position, the more I perceive its essential moderation. We do not suggest that we have all the truth that can be known; we do not claim that there is no salvation save through Jesus; we do not seek to confine the experience of God to one particular tradition or set of dogmas; we are open societies with no doctrinal barriers to prejudice us against honest opinion and developing knowledge. On the other hand, most of us, I imagine, still take the bulk of our religion from the Gospels, not in obedience to convention, but because we have found from personal experience that they are more successful in bringing us to God than the other literature available. We still cherish the Jesus of history as the saviour of the world, even as we try to appreciate those religions which have sprung from other sources. If all this is extremism, then it is difficult not to conclude that the term is being used in an un-neutral sense, and that some fundamental bias is operating in those who lavish it upon us. Yet the charge can be so persuasive that we should realise how it is to be met.

Another factor which makes it easier to call us extremists is our weakness in numbers. All minorities, be they never so respectable, are liable to be accused of recklessly causing disunity, and indulging in mere personal eccentricities to the overthrow of necessary authority. Sometimes, of course, disagreement has a reprehensible basis, but it is surely quite wrong to think that the incidence of truth can be measured by counting heads. If it is the path of safety to believe what most people believe, it is not the path of honesty and constructive thought, and it involves disowning the most enduring part of the historical process, which is the work of pioneers in any field. If we want quick and easy solutions we will take those which loom largest, but the whole message of the past rejects the view that they will also be those which ultimately have the greatest merit and vitality. Those who differ from the majority may, of course, be wrong, but very often they will possess the deeper vision and they would fail in their duty if they did not uphold it; their apparent insignificance is an illusion fostered by the calculus of materialism.

No one can study the record of Elizabethan Puritanism, from which Unitarianism in England has grown, without being convinced of the reluctance of its leaders, whether Cartwright or Browne, to stir up trouble or escape from authority. Whatever the merits of the Elizabethan settlement in religion as a temporary expedient, it was in the long run unsatisfactory because it had been framed with very little reference to ideals. It was quite inevitable that sincere and thinking men should wish to make the Church Protestant in fact as well as in name, and should seek to promote the gradual abolition of those medieval features which few were courageous enough to touch. To advance the notion of the "gathered" Church, of congregational self government, and of simplicity in dress and worship, was to recover facets of the idealism of the hidden Christianity, and hardly to warrant persecution as extremists. If the charge had then been conclusive, Unitarianism would not be what it is today. No doubt some of the pioneers were uncharitable, aggressive, unruly; they had no monopoly of these defects, however, and it is remarkable that, even after constant misunderstanding and repudiation, love was never swallowed up by bitterness. Later, in the Stuart period, it was not easy to be an Independent, but Henry Jessey, a minister of that persuasion in Southwark, was both scholar and saint, preserving also "a healing and uniting spirit" throughout life. These words, the comments of a later writer, do not describe an extremist.

It seems that not infrequently an "extremist" becomes, when we consider his position, one with the breadth of vision and honesty of mind to reach and accept ideals. He cannot be content with compromise and subterfuge, with the second-rate and the second-hand, and has the courage to act upon the truth as he sees it. To condemn as the counsels of extremism what is in fact faith in ideals cannot but undermine religion in the long run and do no good to the world. Moderation is not always a virtue, since it may mean absence of resolution and satisfaction with less than the highest standards conceivable. William Cobbett, that trenchant political journalist, is not a very sound guide to religion, but it is worth recalling that, when he was charged with being an extremist, he answered that if moderate chastity and moderate justice were not good enough, then why should moderate reform be?

In Unitarianism we have Protestantism in its purest form; we rely absolutely on the working of the Holy Spirit through individual human beings, and we can only succeed as a religious community if our faith in ordinary human nature is shown to be not misplaced. Perhaps the worst that can reasonably be said of the Unitarian outlook is that it is too good for this world, for which stronger chains are necessary; but a teacher of Nazareth long ago surely suffered from the same glorious lack of worldly wisdom.

THE EARLY NONCONFORMISTS

By J. B. Price

(The mention of Browne in Mr. Glasgow's article makes pertinent Dr. J. B. Price's article below.)

ROBERT BROWNE (1550-1633) the reputed founder of the Brownists, was born at Tolethorpe, Rutland, and after graduating at Cambridge in 1572, was a schoolmaster in London, and an open-air preacher. In 1580 he began to attack the Established Church, and soon after established a distinct church on congregational principles at Norwich. Committed to the custody of the sheriff, he was released through the influence of his kinsman, Lord Burghley; but in 1581, with his followers, was obliged to take refuge at Middleburg, in Holland. In 1584 Browne returned to England, and reconciling himself to the Church, in 1586 became master of Stamford Grammar School. In 1591 he became rector of Achurch, Northamptonshire. Of a very violent temper, he was, when eighty years of age, sent to Northampton jail for an assault on a policeman, and in jail he died. However unfortunate and deplorable Browne's behaviour may seem to us in these times we must not judge his actions in accordance with present day standards. In Browne's time, prejudice, derision and scorn, and even tyranny were meted out to God's children indiscriminately. The Brownists may be said to have given birth to the "Independents" or "Congregationalists".

I turn now to another notable apologist who also had suffered for his firm belief in God. John Biddle (1615-1662). Born at Wotton-under-Edge, Gloucestershire; he entered Magdalen Hall, Oxford, in 1634, and in 1641, was elected master of the Gloucester free school, but in 1645 was imprisoned for his teaching on the personality of the Holy Spirit. The Westminster Assembly undertook in vain to "settle" Biddle's case; a work by him (1647) was burnt by the hangman as blasphemous; and during the Commonwealth he

suffered severely for his creed, and in 1655 Biddle was banished to one of the Scilly Isles. Such were the penalties in those far off days for those who dared to praise and worship the true and all-powerful God. In 1658 he was released, and in spite of the awful persecution he manfully and fearlessly endured, he continued to preach in London till after the Restoration; but Biddle's freedom was short-lived, for in June, 1662, he was again arrested and fined the sum of £100, which in those far off days was a heavy penalty. The unfortunate man could not pay the fine, so was once more committed to prison, where he died on September 22, 1662. Today the Unitarian Church are proud to honour the name of John Biddle and it can be said that he is the founder of English Unitarianism.

As we leave Biddle and turn to the pious, God-fearing Nonconformist divine, Richard Baxter, the story to be told is even more sorrowful than the two previous pastors! Baxter was born at Rowton, Shropshire, on November 12, 1615. His father had gambled away his property, so for the first ten years of his life Baxter lived with his grandfather. His education was irregular, but he acquired immense stores of varied knowledge by private study. From his early days he was under religious impressions, and in 1638 he was ordained by the Bishop of Worcester while acting as a master at Dudley Grammar School. A year later he went as an assistant to a clergyman in Bridgnorth, where he laboured for about two years. Originally, like his family and friends, an unhesitating conformist, he found himself led to adopt some of the Nonconformist views. In 1640 he removed to Kidderminster; in 1642, on the outbreak of the Civil War, he retired to Coventry, and ministered for two years to the garrison and inhabitants. Baxter's sympathies were almost wholly with the Puritans, and after Naseby he acted as army chaplain, and was present at the sieges of Bridgwater, Bristol, Exeter, and Worcester. Returning to Kidderminster (1647), he laboured there with eminent success. Presbyterian though he was, he did not object to a modified form of Episcopacy; yet he declined the proffered bishopric of Hereford. In 1662 the Act of Uniformity drove him out of the English Church, and he retired to Acton, Middlesex. The Act of Indulgence in 1672 permitted him to return to London, where he divided his time between preaching and writing. But in 1685 he was brought before Judge Jeffreys, for an alleged sedition in the Paraphrase of the New Testament. The Judge treated Baxter in the most brutal manner, calling him a dog, and swearing it would be no more than justice to whip such a villain through the city. Condemned to pay 500 marks, and to be imprisoned till the fine was paid, he lay in King's Bench Prison for eighteen months, and was released through the influence of Lord Powis. Baxter died a broken-hearted man on December 8, 1691.

A SPECIAL "INQUIRER"

A TWELVE PAGE Festival of Britain INQUIRER will be published on May 19. It will include special messages from Mr. Chuter Ede and Sir Adrian Boult. There will also be special articles. Make THE INQUIRER further known in your church and among your friends through this issue.

Meanwhile here are two special dates to note, especially for Londoners:—

May 13: Service at 11 a.m. in Stamford Street Chapel. Address by Rev. G. Randall Jones, President, General Assembly.

May 16: Service at 7.30 p.m. at Essex Church. Address by Rev. John Kielty, Secretary, General Assembly.

HIBBERT TRUST

THE HIBBERT TRUSTEES announce the appointment of the Rev. Lancelot A. Garrard, B.D., M.A., as Editor of the *Hibbert Journal* from July 1, in succession to Dr. G. S. Spinks, who has resigned. Mr. Garrard was educated at Felsted School, Wadham College, Oxford, Manchester College, Oxford, and Marburg University. He has had experience as an Assistant Master, as a Unitarian Minister, and as a Theological Tutor, both at Manchester College, Oxford, and the Unitarian College, Manchester, and is now minister of the Ancient Chapel, Toxteth. His publications include the volume *Duty and the Will of God* (1938).

FROM THE ADDRESSES

(A number of things were said in three addresses by ministers at the General Assembly Annual Meetings which restrictions of space have prevented us from printing. Below we print (I) the concluding portion of the Rev. Lawrence Redfern's sermon at the Anniversary service. (II) An extract from Dr. R. W. Wilde's address read to the ministers' meeting. (III) A note on the Rev. J. Arnold Williams's concluding address.)

I. VISION, HUMILITY, SERVICE

HERE IS an anchor that will hold when the storm is high. Men sometimes point the finger of scorn at us and say that in a bewildering world we give no guidance, that our future is precarious and they leave us for what seems to be a more definite and effective way of service. To them we say, do not blame us too severely if at times we do not know where we are. It is the common lot. Does any man at the moment know precisely where he is?

Have our political specialists any notion of what the next move in social organisation or disorganisation is going to be? Out of the seething hash-pot of philosophy or psychology or economics can the experts read any sign of what their Today is, or any omen of Tomorrow?

They are all at sea, knowing nothing except that the gale is high and the compass wrecked.

One thing at least *we* can say—over the undulating surfaces of life the Pole Star shines; the points of the compass do not change; about us there is a sea in storm that somewhere has a shore; there is a Providence that takes care of battered sailors and guides their zig-zag blunderings towards the haven where they would be. There is a haven and there is a shore.

Let us therefore with renewed faith bend ourselves to the task again. Let us resist the temptation of prying too much into denominational casualty wards and even mortuaries and pointing out why this body was smitten, and that one died. It is an unsavoury occupation. Let it be no occupation of ours. Let the dead bury their dead and go thou and preach the gospel. Leave the tombs and go out into the sunshine where the winds blow and the flowers come to perfume.

Be positive rather than negative, proclaim truths rather than denounce errors, reveal a spirit rather than ventilate opinions, prevail by love rather than conquer by violence, talk of life rather than death. Let the dead bury their dead and go thou and preach the Kingdom.

There is a fable recorded curiously enough by a Russian writer, which tells how in the days of the Inquisition, the Grand Inquisitor visited his prisoner Christ in his cell and said to Him:—

"Thou art come to spoil our work, to repeat Thy great mistake in the Wilderness by giving men again the fatal gift of freedom through trust in the power of Love.

"The wise spirit in the wilderness offered the three things by which men may be controlled—bread, authority and miracle.

"He bade thee take bread as the instrument of thy work. Men will follow one who gives them bread.

"But thou wouldest not. Men were to follow thee out of love and devotion. We have had to correct thy work.

"He bade thee assume authority. Men will obey one who gives commands. But thou wouldest not. Men were to obey out of love and devotion. We have had to correct thy work.

"He bade thee show some marvel that men might be persuaded and believe. But thou wouldest not. Men were to believe from perception of thy grace and truth. We have had to correct thy work.

"And now thou art come again to spoil our work. But it shall not be. Tomorrow I shall burn thee."

And the prisoner, who had kept silent, arose and crossed the cell and kissed the old Inquisitor on his bloodless lips, and the Inquisitor rose and opened the door and said "Go", and the prisoner passed out into the night and was not seen again.

And though the Inquisitor has not altered his opinions or his practice, that kiss burns in his heart.

It is a legend for many days and not least for *our* day. We who have seen the destruction which men bring upon themselves and the world when they follow only Bread, Authority and Miracle must give ourselves in a new spirit of dedication to the service of Christ's Kingdom of Love and Truth. We do not offer men Bread, Authority and Miracle. We offer "hunger, thirst, forced marches, battles, death". We offer Vision, Humility, Service. For in our hearts there burns continually the Kiss of Christ.

II. Dr. JOSEPH PRIESTLEY

THAT he was in many ways far in advance of his age common history has made clear. He anticipated by well over a century our modern educational curricula. He was among the real pioneers of modern biblical criticism, one of the very first to insist that we must bring to the reading of Scripture the same literary and critical spirit that we bring to the reading of any other ancient writing. He went farther than this—asserted that our aim must be not merely this critical approach to the Sacred Writings, but also an endeavour to get behind the writings themselves to the experiences and outlook of the very first generation of Christians, thus anticipating the Form Geschicte School. For all his affability and unassuming sociability, he retained elements of strong individualism. It is, he said (quoting with approval Adam Smith), "the highest impertinence and presumption in kings, and ministers, to pretend to watch over the economy of private people". (I wonder what he would have said today?) He was opposed to public education because he feared it would produce a totalitarian uniformity, destroy "that great excellence of human nature" which "consists in the variety of which it is capable". He anticipated Bentham in declaring that "The good and happiness of the members, that is the majority of the members of any state, is the great standard by which everything relating to that state must finally be determined".

But great and original man as he undoubtedly was, Priestley was none the less a true child of his age and place. His eagerness for knowledge, his abounding zestfulness (notwithstanding a delicate constitution), his unruffled trust in the validity of the human intellect—all these were in keeping with the mind and temper of his age. So too were his confidence in science as a gateway to truth and a high-road to the discovery of God, his happy conviction that the Golden Age lay not in the past but in the future, his assurance that the race was steadily progressing towards a state of perfection. "This seems to be the time", he wrote, "when the minds of men are opening to large and generous views of things." And, "It is a universal maxim, that the more liberty is given to every thing which is in a state of growth, the more perfect it will become".

I venture the assertion that in all these things Priestley was not only a very representative man of the eighteenth century, but was also representative of the very genius and impulse of our own Movement. Indeed, one can almost detect in his thought and writings the very *ipsissima verba* of our own familiar "Five Points"—now a little blown upon in this later day, especially that last one, "Onward and Upward for ever".

By a strange irony of history, which would have brought forth a chuckle from him, he is now known, not for the religious persuasions that he held dear, and in whose service he suffered grievous loss, nor for his voluminous writings, theological, ethical, and social, but for the chemical experiments that were his pastime in "off" hours, a boy-like diversion from the labours of writing, preaching, and pastoral care. But the whirligig of Time brings in not only its revenges, but also its reorientations, and no man can safely judge what of his work will last longest and cut deepest.

III. "ABIDE IN THE SHIP"

THE concluding address was given by the Rev. J. Arnold Williams, who reminded us that we need the faith in trust as sailing a ship in a tempestuous sea. We had been blown somewhat out of our course by the modern reaction against Liberalism in religion, but among the great mass of humanity in our Islands there were many drifting helplessly on rafts of their own contriving and who needed the fellowship of our churches. And equally we needed their fellowship. There was need for those who would abide in the ship and who would not desert to larger and more luxurious vessels. And who knew that at the end an appeal would be made to one whose authority was greater than that of Caesar.

Upon the ministers and delegates in the General Assembly a great deal depended. "Let us", said Mr. Williams, "abide in the ship and make our journey together that our experience and life at this time might enrich the faith and deepen the insight of the generations which are yet to come."

Mr. PEPYS AT THE GENERAL ASSEMBLY. II

April 19th. Up and to Gordon Square for the service of the Lord's Supper taken by parson Twinn, of Mansfield, which do give us a welcome time of quietnesse and devotion among so many meetings for discussion; and presently down to Conway Hall for the Essex Hall Lecture, to be given by one from our own household of faith, Professor Hardy, of Oxford, who do hold a chair of Zoology and Anatomy, and is Fellow of the Royall Society, which my great ancestor did delight in and anon was its President. He to discourse on "Science and the Quest for God", and did tell of the upps and downs of the Darwinians from their time until now, and how the scientists do now obtemper to the thought of a world of spirituall values, beyond the world of the senses. And on this he do aver that telepathy be now confirmed by much evidence, though aforetime rated but as a conceit for shows and entertainment.

He done, our thanks set forth by the learned Dr. Mitchell, who do act in our Universitie as examiner for Chemistry, and do speak with commendable grace and brevitie, according to our tradition. And so going out, we may have the lecture already in a booke, whereby we shall at leisure revive our memory of much notable thought and exposition.

Next we to our dinners and today I may fall to mine without undue haste, seeing that among the severall meetings for parsons and she-leaguers, there be none for the laymen, except they be also Preachers. So presently to Gordon Square for the Historicall Society, and after some businesse of the year, we to hear a discourse by one very skilled in the treatment of Archives, and do admonish us on the care of our chapell records and minute books and the like; but do demand so much ado of fitting rooms, with windows to be opened in fine weather and changes of air and a mean between too much heat and too little, and the shunning of closed metal boxes which will foster mildews, that in the end we all overcome with shame and confusion to think how we do now neglect our records and destine them for ruin and decay; and where we may, more care must be shown to preserve them.

This done, we all to the Conversazione of the evening, which held for the first time in a fine hall of the Swedish congregation of St. Marylebone, which their pastor of his courtesie do let us use, and do hold 300 with a panelled room adjoining, where we do presently have refreshment of tee and cakes, mighty well ordered by Mistress Long and the she-leaguers; a stop of all serious discourse, and we do fall to merrie talke and meeting of friends. Anon come a musique of Handel for the viollin and some songs for basso, very well done, which do bring a respite from the generall dinne, and next the President to show our thanks to parson Long, who did get the hall for us and to others who did help to entertain us mighty well.

April 20th. To the Conway Hall for our morning meeting, and it is very observable that the fine sunshine do persist all through our meetings such as we did not see for so many days together since early summer a year gone (and they done, I may fall to working on my garden-plot, now blessed with a drying-upp after months of rainy days).

The matter for discourse be Future Plans, on which the chairmen of the committee do first speak in turn, beginning with parson Crabtree on the ministry and its lack of numbers, so that the committee must needs make "bricks without straw" and indeed with too little clay; and seeing that four parsons did of late leave the ministry, we must study how to avert further losse. Next Mr. Moore to speak of the Scots and their lack of chapells, seeing that in all their land there be but four congregations despite their noted best for theologies.

So on to affairs of oversea and foreign parts and anon to our own congregations at home, and how they should forbear to look too widely to the Assembly to supply all their needs, as men will nowadays look to the State, where aforetime they did rely on their own efforts. And parson Waddington, after these matters, do pass to the Sunday Schoolers and how they do devise "workshop projects" whereby the young may learn by doing rather than by hearing.

Next parson Rowe do recount the bookes and broadsheetes which our Presse will put out; but for all their excellence, nothing will come of it unless we will all diligently buy them for ourselves, so that we may read, mark and inwardly digest them.

Last, the Vice-president to speak of the ordering of our monies, and of general affairs such as the wireless and the coming Festival, and do call on parson Carter to reply to much questioning among our members on Essex Hall and what may be done about it; and he to relate that the Trustees do even now direct their architect to devise a plan for a new building wherein the Assembly may find a fitting home, together with the Lindsey Presse and the Sunday Schoolers and some other societies of our Cause. This being done, the Councill shall presently see it and the Trust will lay it upp at County Hall for a recording of what we propose.

But Lord! in the stress of these times, who can tell how many years must pass before we may get leave to build it, and even so, where then will the monies be found, seeing that the State did rate the old building at so low a worth when it did perish in the warr.

After this, some did ask of the severall chairmen about their discourse and so in due time to the closing address, given by parson Williams, of Larne, who will anon be Moderator in Northern Ireland; he to discourse on a text of the shipwreck in the Acts—"Except these abide in the ship ..." and do finely bring our thoughts back to spiritual matters.

So we to go our severall ways, much cheered by these days of meeting which I do count among the best of recent years, being mighty well ordered with triall of some new devices which did greatly please, and moreover all the speakers, save only one, did straitly keep to the times sett for them, with a commendable brevitie likewise in the chairmen, so that time did serve for due discourse by the generall, to the content of all.

THE RELIGIOUS CRISIS
THE HIBBERT JOURNAL

THE VIEWS of two such prominent representatives of the Western and Eastern consciousness as Viscount Samuel and Sir S. Radhakrishnan on the contemporary religious situation, form an admirable introduction to the current issue of the *Hibbert Journal*.

Viscount Samuel sees the present age as unstable and unsafe. He does not believe that the sacred books of the world religions such as Christianity or Buddhism can any longer be accepted as divinely ordained expressions of a creed. This philosopher accepts the fact of a decline in religion and suggests the causes; but he also pertinently asks the reader a number of questions, namely: Whether mankind is now in a chronic state of danger and difficulty, if the decline observable is due to the impact of modern science on ancient theologies. In a further article Viscount Samuel will provide an answer to his own questions and put religion to the test of reason.

Sir S. Radhakrishnan is concerned with religion and unity. He acknowledges that mankind must now act unitedly, make creative and collective use of new powers. Such bodies as the United Nations Organisation seek to create a political and economic unity, but these external evidences of the desire for human unity do not succeed, "for they aim at imposing a world pattern of life on men who are essentially nationally minded".

Our world is, in fact, neither eastern nor western; it is the world of humanity and in order to give reality to a dream there must arise a new type of individual who owes allegiance not to nations but to the human race. There is a wisdom, an eternal religion, behind all religious expressions; and similarly cultural developments will make it clear that there are basic tenets and spiritual delights that men share. When the spiritual barriers are down there will grow up an awareness of kinship that will make for order and co-operation.

Professor Karl Jaspers, in his analysis of the prophetic qualities immanent in the work of Nietzsche, Marx and Kierkegaard, suggests that these three thinkers "unlock the modern consciousness". Though all belong to the nineteenth century in time, they exercise much influence on our thought now, though undoubtedly it is true that it is the extremism in them, the false notes, which have somehow managed to make the deepest impression. As Jaspers says, Marx himself was no "Marxist", and both Nietzsche and Kierkegaard would have rejected much that later disciples imputed to them. These writers were questioners and illuminators, to study them along with Plato and Kant is to use philosophy as an instrument in the way that it was used by Gabriel Marcel recently and in the way that Coleridge used it throughout his life. Jaspers is saying what cannot be too often reiterated—that philosophy is of use to the individual alone. It is the individual who must use truth and grope for it amid all the ravings of Nietzsche, the self-inflictions of Kierkegaard and the mumblings of Marx.

Three other articles merit special mention, namely, "The Education of Good Men", by M. L. Jacks; "China and Christian History", by the Rev. Gilbert Baker and "The Devil's Dialectic", by Peter Muntz. M. L. Jacks is anxious to apply to education the blessed principle of integration and this article contains much wisdom. But I am bound specially to commend to the notice of readers the article by Gilbert Baker, a missionary who is now a lecturer at Lingnan University in Canton. When considering the new China with its hopes and widening horizons, the Christian in the West must seek a new perspective—must study not only ancient China, but also, perhaps, Marx, Lenin and Mao in order to get to grips with the problems that young China faces.

In writing of T. S. Eliot in general and of *The Cocktail Party* in particular, Peter Muntz presents the poet as a kind of half-conscious devil's disciple, incapable of apprehending the nature of saintliness. Religious criticism of art is often a perilous business, though Maritain, Berdyaev and Middleton Murry have undertaken it with success. In this instance Muntz is inclined to make Eliot out to be what in fact he is not. Like most artists, Eliot is dependent upon his time, his moment, and we dare not dissociate work from the world-background against which it was conceived. Muntz does not desire that Christianity shall resolve the conflict from within which is cramping it, and therefore he is inclined to make Eliot the imaginative scapegoat for the conclusions of Barth the theologian. Christian unity will profit greatly from the illuminations of the great religious critics, but such critics are invariably not so inclined to fault-finding as lesser beings. They are anxious to discover laws from within man and to pay more attention to visions of the good than to the promptings of evil.

E. W. Martin.

JESUS AND INDIAN THOUGHT
By Irene Ray

THE COMPLETE humility of Jesus throws interesting light upon his performance of miracles. Every student of Indian psychology knows that his actions were not miracles in the sense the West has taken them to be. Control over nature is a phenomenon attainable even without spirituality, and India past and present has ample proof of this. In fact the Indian seer regards the performance of miracles as not only cheapening to the performer but also as a danger and a temptation to be avoided. It is a power attainable in various ways but one which holds many pitfalls for the true seeker. Yet it is obvious that for Jesus the performance of miracles was neither cheapening nor harmful and one reason for this may be found in his apparent belief that the diseases he cured were the result of past sins. "Be whole", he said, "thy sins are forgiven thee."

Modern thought tends increasingly to relate physical disease to mental causes, and, consciously or otherwise, Jesus appears to have anticipated this idea. To him, sin, and therefore disease, occurred when the individual was not "at one" with God. And out of his own humility, being himself one with his Father, he was able to say, "The son of Man hath power on earth to forgive sins". But this he could not do, as he found in Galilee, unless the "sinner" achieved a corre-

sponding state of mind surrendering himself wholly to God. This fact Jesus himself pointed out again and again with the remark, "Thy faith hath made thee whole". For true faith is never mere blind belief, it is a grasp upon the Infinite. It is the vision which follows the experience of true humility, the merging of the individual into God. Out of his own humility the faith of Jesus was born, that faith which was the mainstay of his life, the centre of all his teaching, the power behind his miracles and his support on the cross.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE ESSEX HALL LECTURE

SIR,—Amid much excellent reporting of the General Assembly Meetings there is one that seems to me wholly inadequate. That of Professor Hardy's most memorable Essex Hall Lecture. It appears even that this is not a report at all but a review of the printed booklet, and not wholly that, for another work is mentioned, including its price. Was the writer present at the lecture?

In your leading article of the same issue you, Sir, rightly say, "The major task (of our movement) is to think out the faith in terms of the changing world; to be engaged upon an inner adventure. . . . Life is needed, the life of passionate adventure and seeking". In Professor Hardy's lecture there was this *in excelsis*. Here was delivered to the fortunate hearers an eminent scientist's passionate appeal for a new approach to religion. New yet old. "I believe that in future scientists may once more set out in search of God, as they did in the past. We are apt to forget that science was largely founded by men who were doing just this". Your reviewer missed the whole crux of the matter. He writes in terms of a permanent division between religion and science. It is implicit in Professor Hardy's thesis that they are but two aspects of the whole. In his lecture he led us excitingly on from this division, through an advocacy of the use of the scientific method to religion and religious phenomena, to a glimpse of a new age. "What might mankind not do", he asked in conclusion, "if he used the tools of modern science with the faith and inspiration of the cathedral builders? Can the scientific method help to re-establish such a faith? Let us have the faith to try".

Here was "the life of passionate adventure and seeking" indeed. It was a privilege to be present to hear Professor Hardy's address. I submit, Sir, that it was no fit meat for the dead hand of a book reviewer.—Yours,

Frank Miller,
Secretary, University of London Unitarian Society.

(Professor Hardy's Essex Hall Lecture, "Science and the Quest for God" may be obtained from the Lindsey Press, 14 Gordon Square, London, W.C.1, by post, 1s. 8d.)

THE INQUIRER

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NEWS REVIEW

THE UNITARIAN HISTORICAL SOCIETY: ANNUAL MEETING

THERE WAS an encouraging attendance of over 40 members and friends of the Society at the Annual Meeting, which was held during Assembly Week in University Hall, Gordon Square, on April 19, with the President, Mr. G. I. Allen, of Ringwood, in the Chair. The Annual Statement of Accounts, read by the Hon. Treasurer, Mr. J. H. Watterson, showed that by the end of 1950 the balance in hand had increased by £20. In the Annual Report the Hon. Secretary, Rev. F. Kenworthy, noted that there had been a slight loss in membership, from 202 to 199, but losses by death had been rather more severe than usual, and it had again proved necessary to write off several members for non-payment of subscription. Volume IX of the Society's Transactions had been completed in October by the publication of Part 4, under the Editorship of Dr. Herbert McLachlan. The Accounts and Report were adopted. Formerly the Society's most efficient Treasurer for 20 years, Mr. Allen had now completed two years in office as President, and the Rev. E. Rosalind Lee, a member of the Council, who has given the Society most loyal and devoted service since its foundation, was unanimously elected to succeed him. All other retiring officers were re-elected.

After the business part of the Meeting, an address was given by Lt.-Col. G. E. G. Malet, O.B.E., Registrar of the National Register of Archives on "The Care and Preservation of Church Records and Manuscripts". Col. Malet, who proved a most competent speaker and complete master of his subject, began by defining "Archives" as the ordinary papers used in the day to day working of an organisation, which would normally include both printed and written material. They were the valuable sources of written history and the greatest care should be taken in preserving whatever might be useful. Congregations facing the problem of what to keep and what to destroy should remember the principle "If in doubt—keep" and should destroy nothing which could possibly have value without consulting an archivist, while, however, keeping nothing that is better recorded elsewhere. Records should be kept "as a related series of documents showing the actual working of the organisation." They should be kept in working order. Ideally, documents should be kept in a room with a concrete or stone floor, in cardboad boxes with air holes at each end and placed on open lattice shelves; envelopes should have no flaps nor gum and no container should touch the floor. If possible, the temperature should be kept about 60 degrees, with some safeguard against sudden falls in temperature; the atmosphere of the room should not be too warm nor too dry, and air should be allowed freely to circulate.

Col. Malet pointed out that in a fire-proof safe there was no ventilation, and even in the case of fire, documents may be charred and may burst into flame if the safe is opened before being allowed thoroughly to cool. All who keep church records should provide lists of documents, etc., for their successors. Further, while it is wise to keep documents in public archives, they should never be given, but loaned. Col. Malet laid great emphasis on the help that will willingly be given by county archivists. Interest was added to the lecture by an exhibition of lists of Chapel records as they are kept at the Public Record Office, e.g., details of the records of Cross Street Chapel, Manchester, and Trim Street Chapel, Bath. An interesting discussion followed and the speaker was warmly thanked by the President and others on behalf of the Society.

MINISTERS' MEETING

SOME disappointment was caused at the Ministers' Meeting at University Hall, Gordon Square, on Thursday, April 19, by the unfortunate absence through illness of the chief speaker, the Rev. Dr. R. W. Wilde, and during the meeting a telegram was sent to him conveying the sympathy of his ministerial brethren and their good wishes for a speedy recovery.

In the absence of Dr. Wilde, his paper on "Our Faith in 1751 and 1951" was read for him by the Rev. E. E. Wrigley, Secretary of the Ministerial Fellowship. The paper consisted of a careful account of the leading characteristics of the religion of the eighteenth century, epitomised particularly in the figure of Joseph Priestley, and included a provocative survey of the possible weaknesses of that religion which accounted for its failure to win through.

Following the reading of the paper much thought and learning was revealed in the succession of able contributions to the discussion which came from several ministers. Whilst it would be untrue to say that there was any general disagreement with Dr. Wilde's analysis, there was criticism of minor points here and there and emphasis on some points which different members felt ought to be added to Dr. Wilde's paper. For instance, the effect of the shift in population caused by the Industrial Revolution from areas where our churches existed to areas where there were none was mentioned. Dr. Wilde's inclusion of the abandonment of the Bible among the causes of decline was queried on the ground that scripture was no more firm than philosophy.

One feature of the eighteenth century religion which was regarded as of permanent value was its emphasis on the moral perfection of the Supreme Being. One speaker pointed to foreign influences as a factor affecting the course of religion in this country and referred to the Romantic Revival with its reminder of the place of feeling in men's lives.

Other speakers touched upon the relation between reason and enthusiasm, our present difficulties and their remedy, and the discussion was brought to a close by the Chairman, the Rev. Lawrence Redfern, who stated that though the ingredients of our religion were the same from age to age, the proportions varied. We must stand for Truth and Holiness.

UNIVERSITY OF LONDON UNITARIAN SOCIETY

THE University of London Unitarian Society can profitably review the activities of the past two terms. Five meetings were held, the speaker at each treating different aspects of modern liberal religious thought, so that, in retrospect, Unitarianism is seen, from these meetings alone, as a true and living religion for to-day with its broad and free way leading to a great new religion of the future.

The vistas of new horizons in religion were seen in the addresses given at the two Public Meetings at University College in November and February. Professor Hardy showed that the materialistic and mechanistic conception of nature was passing. Consciousness and a sense of purpose was entering into ideas of evolution, an evolution from within.

Sir John Stewart-Wallace, in "The Shape of Religion to Come", was complementary to this address. To the question, "Has Life Any Meaning?", there were, to him, three major answers. The Atheist said "There is no God. Eat, Drink and be Merry". The snag was that merely to eat and drink didn't make you merry at all. The Agnostic gave the "Don't Know" answer, on the purely intellectual level. Very common, but Wells, an example of this type, in middle age could say, "God is more like a magnetic field", which was, Sir John felt, a wonderful simile. The Mystic gave the true answer. Religion was a matter of inner experience. The vision that God is Love had been the intuition of all the great prophets or mystics.

Equally valuable and stimulating to members of the Society were the preceding talks dealing mainly with the traditions and present nature of our faith, space only preventing fuller reports. In October, at the London School of Economics, the President, Professor Dorothy Tarrant, gave an introductory talk on Unitarianism specially directed to freshers and new members. In December, at the Bedford College for Women, the Rev. Victor Fox, a member of the Society, spoke on "Believing in God". In early February, at King's College, the

Rev. E. G. Lee, Editor of THE INQUIRER, gave "A Unitarian View of Christianity".

Much publicity was given in the various Colleges advertising the meetings, but the response from students outside the Society was poor. However, the flag has been shown and at least it can be said with confidence that few of this year's London University students can now be unaware of Unitarians in their midst. Numbers at meetings have fluctuated between 45 and 11. All meetings brought forth discussions and with tea provided in some cases, the University of London Unitarian Society can look back upon an interesting and enjoyable period. Public thanks are due to all the speakers enumerated above who have helped to make this possible.

CALENDAR

SUNDAY, MAY 6th, 1951

ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. GORDON BEVERLEY.
ABERYSTWYTH, New Street Meeting House, 11, Rev. CECIL ROBERTS.
AINSWORTH, Un. Chapel, Knowsley Rd., 11 and 3, Rev. B. GILL.
ANSDELL. (See Lytham St. Annes.)
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
BATH. Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WIARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St. 11.30 and 7, ——.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. C. S. DENCE.
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Un. Ch., Bessborough Rd., 6.30, Student, U.C.M.
BIRMINGHAM, Ch. of Messiah, Broad St., 11 and 6.30, Rev GORDON STUART.
BIRMINGHAM, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Dr. D. C. ARTINSTALL.
BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, ——.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Rev. ARTHUR WHITTAKER.
BOLTON, Bank St., 10.30 and 6.30, Rev. J. GORDON DAVIES.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6.30, Supply.
BOLTON, Unity Church, Deane Rd., 10.30 and 6.30, Rev. I. L. TOSELAND.
BOSTON (Lincs), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Un. Ch., West Hill Rd., 11, Rev. L. REDFERN.
BRADFORD, Town Hall Square, 10.45, Miss GLADYS BUSHELL, 6.30, Rev. T. BRETT DAVIES.
BRIDGWATER, Christ Ch., Dampiet St., 11, Junior Church, 6.30, Supply.
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Unitarian, New Road, 11 and 6.30, Rev. J. WILSON.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11, Rev. J. CORAM DAVIES, 6.30, Mr. R. L. NICHOLSON.
BURNLEY, Unitarian Church, Trafalgar Street, ——.
BURY, Chesham Unitarian Church, 10.15, Children's Service, 6.30, Rev. SCOTT L. JOHNSTON.
BURY, Bank St., 11 Rev. S. M. RYDE, 6.30, ——.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTTH.
CARLISLE, Unitarian Church, Lorne St., 2.15, Sunday School, 6.30, Rev. W. J. CARTER.
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES.
CHESTERFIELD, Elder Yard Ch., 10.45 and 6.30, Rev. E. STANLEY PETERS.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Supply.
COMBLEY, Staffs, Old Meeting House, Old Meeting Rd., 11, Junior Church, 6.30, Rev. P. C. WHITEMAN.
CREWE, Free Christian Church, Beech St., 6.30, Mr. STOBIE.
CROWTHORNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. F. THIRY.
CROYDON, Free Christian Ch., Wellesley Rd., 11 and 6.30, Rev. J. P. CHALK.
DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Mr. REECE WALKER.
DONCASTER, Free Christian Ch., Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DOVER, Adrian Street Un. Ch., 6.30, Rev. ETHEL KAY.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. CHARLES ELSTON.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. STUART P. WHITEHOUSE.
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAYLOR.
ESSEX, George's Chapel, South St., 11 and 6.30, Rev. D. B. FRASER.
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
GLASGOW, St. Vincent Street, Un. Ch., 11 and 6.30, Rev. ALEXANDER REID, 7, Study Circle.
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS.
HALE CHAPEL, Hale Barns, 10.45, Rev. ELSPETH VALLANCE, 6.30, Rev. G. L. CLARKE, May Queen Service.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PYPER.
HASTINGS, Free Christ. Ch., South Terrace, 11, Rev. DENNIS HILTON, 6.30, Mrs. HILTON.
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. C. BARTLETT.
HOLMES, Wordsley Road, 6.30, Rev. A. PEACOCK.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HULL, Park St. Ch. (Un.), 6.30, Rev. RALPH PERKINSON.
IPSWICH, Friars Street, 11; Bury St. Edmunds, Churchgate St., 6, Rev. W. HARRISON.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER, Sunday School Aniversary.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. STANLEY MOSSOP.
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
LEICESTER, Narborough Rd., 11, Junior Ch., 6.30, ——.
LEICESTER, The Great Meeting, East Bond St., 11 and 6.30, Rev. LEONARD MASON.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Local Arrangements.
LEWES, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Bootle Free Church, 6.30, Mr. S. KNIGHT.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KEIR MURREN.
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, ——.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. E. SHERVELL PRICE.
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. Long.
LONDON, Brixton, Effra Rd., 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11 and 6.30, Rev. J. C. BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, ——.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Dr. MORTIMER ROWE.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. WALTER LONG.
LONDON, Ilford High Rd., 6.30, Mr. REECE WALKER.
LONDON, Islington, Un. Ch., Upper St., Preston Hall, 7, Rev. A. V. FOX.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Road, 11, Rev. A. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Mr. C. G. KENWAY, 6.30, Rev. E. G. LEE.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. G. E. HALE.
LONDON, Mansford St. Chapel, Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
LONDON, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Rev. W. C. NEWTON.
LONDON, Theistic Ch., 28 Bell Street, Edgware Road, 11, Rev. J. TYSSUL DAVIES.
LONDON, Wandsworth, Un. Ch., East Hill, 11 and 6.30, Rev. ARTHUR PEACOCK.
LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. JONES (May 6th).
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, ——.
LONDON, Woolwich, Dallin Road, S.E., 11.15, School, 6.30, Rev. W. H. CORDELL.
LOUGHBOROUGH, Victoria St., 6.30, Supply.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. HERBERT CRABTREE.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. DENBIGH HILTON.
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SUMMERATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.15 and 6.30, Rev. J. PIPKIN.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. COTTIER.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Supply.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, May Queen Service, Miss MARY B. McDOWELL.
MANCHESTER, Platt Chapel, Rusholme, 6.30, Women's League Sunday, Mrs. E. DYER.
MANCHESTER, Renshaw St. Mission, 6.30, Rev. A. J. HEALE.
MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. A. E. POTTS.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MELKSHAM, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Ch., Unitarian, Corporation Rd., 6.15, Rev. A. E. MORRIS.
MIDDLETON, Old Road Chapel, 6.30, Rev. J. PIPKIN.
MORECAMBE (see LANCASTER).
MORTOMLEY, 3, Newton Abbot, 6.30, Rev. C. G. TOOKE.
MOSSLEY, Christian Church, Stamford Rd., 10.30 and 6, ——.
NANTWICH, Old Chapel, 6, ——.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Supply.
NEWPORT, I. of W., Un. Ch., High St., 11 and 6.30, Rev. L. CHANDLER.
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BELAM.
OLDBURY, Unitarian Church, Birmingham St., 11, Children's Service, 6.30, Rev. HAROLD A. GIBBS.
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
OXFORD, Manchester College Chapel, 11.30, Dr. R. F. RATTRAY.
PRESTON, Ninevah Unitarian Ch., Knight's Hill, 10.30 and 6, Rev. W. HALL WARREN.
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.

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PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KERSLEY.
POOLE, Unitarian Church, Hill St., 11.15, Junior Church, 6.30, Rev. ERNEST PEON.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STUBBS.
PRESTON, Unitarian Chapel, Church St., 6.30, Rev. ALUN WILLIAMS.
RINGWOOD, Hants, The Meeting House, 11, Rev. H. J. ROSSINGTON.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WILLIAM MILLAR.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. WILLIAM BEER.
SALE, Atkinson Rd., 11, Rev. J. WILLIAM DYER, Industry Sunday.
SCARBOROUGH, Un. Ch., Westborough, 10.30 and 6.30, Rev. W. T. WILKINS.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. E. D. DAVIES.
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Anniversary Services. Rev. D. T. EVANS.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Mr. C. F. SWEET.
SOUTHEND-ON-SEA, Darnley Rd., 11, Children's Ch., 6.30, Rev. E. G. GREEN.
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BUTLER.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Corporation St., 6.30, Rev. DUNCAN STEWART.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. IRVIN HODGSON.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian Un. Chapel, 11 and 6.30, Rev. ROSALIND LEE.
SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. SIMON JONES.
SWANSEA, Unitarian Ch., High St., 11 and 6.30, Rev. BASIL VISEY.
SWINTON, Swinton Hall Rd., Sunday School Anniversary, 10.45, Mr. R. McGRAW, 2.30 and 6.30, Rev. J. W. DYER.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. E. H. KERSLEY.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. G. KNIGHT.
TORRINGTON, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., Montpellier Rd., 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Ch., 11 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Church, Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. E. W. DARTER.
WATFORD, Friends House, Derby Rd. (by permission), 7.30, Last Sunday in Month.
WEST BROMWICH, Lodge Road, 6.30, Mr. S. BURROW.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. A. D. WILLIAMS.
WHITBY, Flowergate Chapel, 6, Miss N. GILL.
YORK, St. Saviourgate Chapel, 6.30, Supply.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14, Gordon Sq., W.C.1.

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DEATHS

GOLLAND.—On April 20, Frank, in his 79th year, the dearly-loved husband of Gertrude and dear father of Mary. 23 Thorpe Street, Manchester, 16.

H. GIBSON PRITCHARD.—Suddenly on January 24, aged 77, son of the late Henry Baden and Mary and dearly loved husband of Norah. Broomfield, Shere, Surrey.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON.
MELBOURNE, Unitarian Church, Cathedral Place, C. 2, 7.30, Rev. V. JAMES. Monthly service at 4.
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St. 11, Rev. W. P. JENKINS.
VANCOUVER, B. C. Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HODGKINS.
WINNIPEG, First Federated Church, Sargent and Banning, 11, English, 7, Icelandic, Rev. P. M. PETURSSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORRIS.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay, Supply.

SOUTH AFRICA

CAPE TOWN, Hout St., 11, Sunday School, 7 o'clock Service, Rev. MAGNUS C. RATTRAY.

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